4: Garnett B-4, 5 (ca. 1880) 1891
EG1 Albania EG1



842 remove the charm. If an Albanian, having lost his first wife, marries a second in what the relatives of the deceased may consider indecent haste, they revenge themselves upon him by pouring water upon the grave of his dead wife, in the belief that this will have the effect of causing his second spouse to be childless.

761 751 Among the Christian Tosks, if two or more children of a family have died in infancy, the next born baby is passed three times through a kind of iron tripod. If yet another child dies, the next baby is placed where four roads meet, a silver cross, for which nine women who bear the name of Maro have given the metal, is laid on its body, and the first passer-by is [608] asked to be godfather or godmother to it.

782 In some places, the neighbourhood of Dibra, for instance, black sheep are said to be sacrificed by witch-wives for the benefit of sick persons. Similar sacrifices appear to be now substituted for those of human beings, who, in the popular traditions of the Albanians, [491] as in those of other nations, are said to have been formerly buried under the foundations of important buildings;[1] for Von Hahn relates that, during the present century, when a new bridge was about to be built by the Governor-General's orders over the rapid river Arcen, twelve sheep were sacrificed, their heads being buried under the piers, in order that they might be able to withstand the force of the current.

789 When swarms of locusts or cockchafers, as some-

● 731

[1] See, for instance, the Greek song of "The Bridge of Arta," *Greek Folk-songs*, p. 81; and "The Monastery of Argis" in Alexandri's *Ballades de la Roumanie*.

4: Garnett B-4, 5 (ca. 1880) 1891
EG1 Albania EG1



times happens, are ravaging the country, a number of women assemble, and, having captured some of the insects, form a mock funeral procession, and, with hair dishevelled, proceed to drown them in the nearest well or stream, singing in turn as they go the following dirge, which is repeated by the others in chorus:

> O locusts! O cockchafers! parents kind,
> Orphaned you have left us all behind!

This ceremony is believed to cause the death of the rest of the destructive swarm.

If one of a herd of cattle dies, its head is buried in the farmyard in order that a similar fate may not befall the rest of the herd. When an ox or cow is ill, "unspoken-over" water is brought and sprinkled over it. If several of the cattle are ailing, and in other cases of a serious nature, the water used is brought from three different wells or springs, and mixed together, its efficacy being believed to be thus increased to a threefold degree.

Very numerous are the ceremonies observed with the object of ensuring good, or averting bad, luck. In Northern Albania, when a youth, or man, is about to leave his home for a distant town a curious ceremony is performed, which is believed to ensure him a safe and successful journey. In front of the house-door the women place a jar filled with "unspoken-over" water, decorated with foliage and hung with earrings of gold and silver. The traveller touches the jar with his foot, takes in his hand the earrings and some of the foliage, and sets out, accompanied for a mile or two by his relatives, to whom, when they finally take

11: Start E-4 (no date) 1939 EF1 Yugoslavia

Albania EG1

Montenegrins EF5



A 286 513 583 531

The cover measures 8 feet (2·4 m.) by 5 feet 6 inches (1·7 m.) and is made of three widths of material which are joined by needlepoint insertion. Picots with three knots are worked closely along the two edges, and then these are joined by bars of knotted stitchery.

The ends and a little way up each side are also ornamented by similar picots into which a row of wrapped scallops, with smaller picots in bullion stitch, is worked.

These needlepoint trimmings are carried out in red, yellow and green silk, the foundation picots in red, and the scallops in three-inch lengths of each colour in series. Tassels of the mixed colours are added at the corners.

**No. 1935-25.** A delightful white silk gauze bedcover from Scutari which also formed part of a bridal outfit came from a Catholic family.

A [731 727]

"After the Balkan Wars of 1912-13 there was much distress and things from old family chests were offered for sale. This was one." (M.E.D.).

The spread measures 7 feet 8 inches (2·3 m.) by 5 feet 9 inches (1·7 m.) and is made of three widths of gauze seamed together. Each width of material has groups of stripes near the selvedges consisting of one wide and three narrow stripes of white, five narrow red and three pale green ones; measuring altogether 4¼ inches (11·4 cm.) across.

As two groups of these stripes are joined at the seams three wider groups appear to divide the cover into thirds with narrower bands down the sides. The ends are hemstitched and the hems ornamented by two rows of wrapped buttonholing, into which at distances of two inches little triangles of buttonhole stitch are worked, finished off by a floral motive done in an arrangement of picoted scallops and decorated with three gold sequins.

These little needlepoint motives are worked in sequence in red, green and a soft pink and the bedcover as a whole is charming.

**No. 1936-57a.** The strips of needlepoint insertion 4 feet 9 inches (1·4 m.) long and 2 inches (5 cm.) wide, and the 9 feet of inch-wide edging are intended for trimming another bedspread. Aniline dyes have been used for the silk thread, and purple, orange, yellow, maroon, emerald and pink are used in sequence for the circular motive in the centre of the insertion and for a few inches along the edge. The final effect is somewhat garish.

C. **A Cloth, possibly for a table.**

M 286 531

**No. 1936-44.** "A black and dark blue cloth from Kolashin, bought off a dealer in Montenegro, is a curious piece of weaving and I never saw another like it. It is evidently hand-made, native work." (M.E.D.).

This cloth which measures 40 inches (1 m.) by 29 inches (73·7 cm.) is made of two stripes of narrow material, which is tabby-woven in fine black wool, there being 32 warp and 32 weft picks to the inch.

It is entirely covered with a large lozenge design, almost filling the width of the material, bordered by five diagonal lines of small squares and each lozenge enclosing twenty-five repeats of a four-petalled flower in white with a dark blue spot in the centre (Fig. 10).

The whole of the pattern is produced by the use of a large number of free spools, for instance, in the diagonal lines of squares forming the divisions between the big lozenges a new spool is added for every alternate eight warp ends forming a small square, working over and under the next eight warps, and then passes on to the next groups of eight lower down.

In using the spools of white thread each line of pattern is worked backwards and forwards before the next two throws of weft are made.